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**A STUDY OF RELIGIOUS THOUGHTS OF SPIRITUAL FIGURES OF
KHANGAH-SIRAJIA KUNDIYAN DISTRICT MIYANWALI PUNJAB**

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ABSTRACT

The Founder of khangah-Sirajia Naqashbandia Mujaddiya was khwaja Abu Saad Ahmed khan. Khwaja Muhammad Abdullah ludhyanwi was the khalifa and successor of khwaja Abu Saad Ahmed khan. After the demier of his Sheikh he remained benefiting people by connecting them to Allah and ingraining the love of Allah in their hearts. After his death the second Sheikh of khwaja was khwaja Khan Muhammad. He is a scholar and thinker , knowns for the reformist, revolutionary and progressive ideology, therefore, khangah-Sirajia is not only a khangah but also a religious spiritual and political place for the people of Pakistan. The life and work of Mashaeikh-khangah Sirajia yields many precious lessons for Muslim ummah. this paper attempts to enlighten many aspects the ideology of Mashaikh – khangah Sirajia and explores their scholarly contribution to wards Pakistan politics, education and spiritual fields.

INTRODUCTION

It is a fact that monasteries have played a pivotal role in the spread of Islam. These monasteries have left deep impressions of the legitimacy of Islam on this region without any distinction of Colour and race. One of these monasteries is also called Serajiya Naqshbandiyya Mujaddidiya Kundian Monastery ,which played a practical role Instead of being isolated in cells in the specific conditions of the region by leading and guiding national, religious and political movements. The monks of this monastery fought hard for the betterment of the human population as well as for the establishment of a justice system in the region. The three Mashaikh of this monastery played a significant role in the comprehensiveness of religion in thought, Shari'a presented the method and politics in an interconnected way.

LITERATURE REVIEW

Serajiya Naqshbandiyya Mujaddidiyah Monastery

A few furlongs from the east bank of the Indus River in the barren desert valley a century ago 1920-22AD according to 1438- 40 AH, Hazrat Abu Saad Ahmad Khan (may Allah have mercy on him), the son of Musti Khan (may Allah have mercy on him), a respected landowner of the Rajput Talukar tribe, founded the center of growth guidance on the orders of his mentor Hazrat Khawaja Siraj-ud-Din Musazai Sharif. This center is located in a beautiful and beautiful clump of trees six and a half furlongs from the railway track to Multan, two and a half miles from Kandian Junction, Mianwali District.¹ The monastery is located at a place where Punjabi, Seraiki, and Pashto the confluence of languages, this monastery was earlier called "Maulvi Sahib Dakhoh" and later became known as Serajiya Monastery and very soon it became most Famous in Indian subcontinent which became an important figure in the domestic and foreign scientific and spiritual circles. Irrigated the Deen-e- Matin (Religion Islam) by fully implementing the teachings of the Qur'an and Sunnah ,it played a full role in every field and movement, keeping in mind the comprehensiveness of Islam.

Privileges of Monastery Serajiya

This monastery was established in the desert of Thal where the resources and necessities of human life were scarce, there were mounds of sandon every side. To quench the thirst of the thirsty for truth, a majestic "Masjid Ahmad Khan", Madrasa Ta'leem-ul-Quran Saadia, "Tasbeeh Khana", "Darwish Khana" and a great library were established for spiritual remembrance and meditation. The construction of Ahmad Khan Mosque was also started in 1920 after digging a well which is a beautiful masterpiece with great sophistication. People used to come to see this mosque. It offers an excellent example of Turkish and Mughal architecture in terms of carvings.² Alhamdulillah, 90 years after the construction of Masjid Mubarak, on the advice of Muftis, Friday prayers have been formally started from 19 Jamadi Al-Thani 1432 AH / 11 May 2011.

Madrasa Arabia Taleemul Quran Saadiya

In 1920, a madrassa was established for the teaching of the Qur'an. Hazrat Khawaja Abu Al-Saad Ahmad Khan (may Allah have mercy on him) wrote in his Written will. Maulvi Muhammad Abdullah will also be the trustee and superintendent of the Madrasa Taleemul Quran which is established in Khanqah Sharif(respectable) and its expenses are being borne by some philanthropists. Attempts should be made to establish and maintain this madrassa as much as possible and also try to expand and develop it.³ Alhamdulillah, Dars Nizami has been introduced in the Madrasa and it has been formally affiliated with the Wefaq-ul-Madaris Multan Pakistan

and has been transformed into Saadiya Arabia University since 2011. A regular Hadith lesson has been launched and the first ceremony will be held on May 20, 2012 And in 2014 the university moved into its new spacious, beautiful two-story building and more than 400 students are pursuing religious studies.

Saadia Library

Serajia Sharif Monastery is not only a training ground for manners, Behavior and way, but it has become a great court of knowledge. There is a large collection of valuable books on science and learning. Hazrat Abu Saad Ahmad Khan was blessed with the love of knowledge by Allah Almighty. The passion for books had also reached the level of love. The subcontinent had become an unparalleled intellectual treasure of Pakistan and India. That it had become an unparalleled intellectual treasure of the Indian subcontinent. Hazrat Maulana Muhammad Yusuf Banuri (may Allah have mercy on him) said: Heart of man wants to come to Khanqah Sharif for scholarly work because all kinds of peace and harmony are available there which is unthinkable in a busy city like Karachi, then while such a great and comprehensive library is also available.⁴ This library has been used by many scholars and researchers of the Indian subcontinent and the founder of the monastery of Serajiya Khawaja Abu Saad Ahmad Khan (may Allah have mercy on him) considered it necessary to bring Sufism in accordance with the original Shariah. That a comprehensive library of religious sciences be provided and that what emerges after criticism and debate be acted upon. The other special thing about this library That Hazrat Khawaja Maulana Ahmad Khan was the guide and mentor of Rah-e-Tariqat. In the Tareeqah, training of AaliZarfi (High-capacity good manners) was always given to his followers in the form of open-heartedness and proper respect for the opinions of others in case of disagreement with them, there used to be a gathering of scholars of different views.

The majority of Khudam (servants) of Hazrat were the scholars, like Maulana Abdul Khaliq, the founder of Darul Uloom Kabirwala, Khanewal District, Mufti Muhammad Shafi, the late, of Sargodha and Maulana Sadruddin, the founder of Khanqah Serajia Haripur Hazara, these scholars used to participate in the conference In such situation, differences of opinion were necessary and a huge library was needed to turn this disagreement into Ijmaa (a consensus), which Hazrat collected from his personal resources and thus trained his Khudam Ulama.⁵

Manuscripts are the intellectual heritage of a nation, the nation that collects them, takes care of them and uses them not only occupies high positions in the intellectual field but also excels above other nations in the practical field. Mohammad Hussain Tasbihi writes "Libraries of Pakistan". The library also contains valuable manuscripts. Due to the presence of manuscripts such as Jawahar-ul-Tafaseer, this library may be included in the world's leading libraries according to a conservative estimate, about two hundred manuscripts adorn this library."⁶Hazrat Khawaja Maulana Ahmad Khan,) may God have mercy on him) , wrote in his will: Maulvi Muhammad Abdullah Sahib will also be mentioned as his trustee. Now, inheritance, attribution and distribution will not continue in this library and its related equipment and books. The library of the monastery, by the grace of God Almighty, has become an unparalleled scholarly institution of the Punjab in terms of its vastness and abundance of books. In order to maintain its splendor, it is dedicated to all its cupboards and rooms. Maulvi Muhammad Abdullah Sahib will also be mentioned as its trustee. This library and its associated equipment and books will no longer be inherited or distributed to anyone."⁷Alhamdulillah, the current Sheikh Mukarram Maulana Khawaja Khalil Ahmed has fed all the data. More than 2900 books are part of the library. Furthermore, he has set up a separate library at Saadiya University, Saadiya, Part II, with

his own taste and passion, and has equipped this library with modern facilities for the convenience of researchers. Scholars of different universities are taking advantage of it.

Following of Qur, an and Sunnah

Knowledge of Shari'ah and knowledge of Ihsan is also interpreted as knowledge of Shari'ah and knowledge of Tareeqah. For further explanation, a passage from Fatawa Mahmoodiyya is being recorded. The jurist of the Ummah, Mufti Mahmood Al-Hassan Deobandi, writes: "Clearly Rulings are stated in Shari'ah like fasting, prayers, zakat, Hajj, sale, purchase, marriage and divorce and in the Tareeqah, the rules of inner like patience, gratitude, willingness, submission, trust, sincerity, etc. are stated, that is, the Shari'ah corrects the apparent and the Tareeqah corrects the inner.⁸ Elsewhere he said, "The rules which are related to the outward appearance of a man are Shari'ah and the name of inner training is Tareeqah. These two things are not contradictory to each other but are helpful. One of them is fulfilled by the other."⁹ The shaykhs of Serajiya Monastery, following the Shariah and Tareeqah, also instructed their followers to follow the Sunnah, because Hazrat Mujaddid Al-Fathi Sheikh Ahmad Sirhindi (may Allah have mercy on him) also urged the followers of Sunnah to follow the Mufti of Kabul, Khawaja Abdul Rahman, he wrote: "You must hold fast to my Sunnah and the Sunnah of my Righteous Caliphs, the Mahdiyyeen, and hold fast to it with your teeth and avoid the newly created affairs, for every new thing is bid'ah and every bid'ah is misguidance. So, when every new thing in religion is bid'ah and every bid'ah is misguidance, then what is the meaning of beauty in bid'ah? Also, what is meant by the hadiths is that every innovation is a hindrance to the Sunnah, some have no characteristic, so every innovation is a shadow (bad thing). The Prophet (peace and blessings of Allaah be upon him) said: "When a nation invents an innovation, a Sunnah like it, is taken away from them. Therefore, it is better to hold fast to the Sunnah than to create innovation. It is narrated on the authority of Hazrat Hasan (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: Allah will not return this Sunnah to them till the Day of Resurrection."¹⁰ From the time of Hazrat Abu Saad Ahmad Khan (may Allah have mercy on him) till today, all the intercessors, servants, devotees, including a large number of learned scholars, have been instructed and trained to adhere fully to the principles of Tareeqah as well as Shariah and to this day they follow it.

Letters and Magazine of Imam Rabbani, and its Teachings

The syllabus of Naqshbandiyya Mujaddidiyya is regularly taught to the seekers of Tariqat and this series has been going on since a century ago till today. After the graduation of the Khawajas, the letters of Imam Rabbani Mujaddid Al-Fathi Sheikh Ahmad Sirhindi (may Allah have mercy on him) and the treatises of Mashaikh Naqshbandiyya Mujaddidiyya are regularly recited after the Asr prayers.¹¹

Arranging special worships in Ramadan

From the time of Hazrat Khawaja Maulana Abu Al-Saad Ahmad Khan (may Allah have mercy on him), a large number of intercessors have been coming to Serajiya Monastery since the beginning of Ramadan. And throughout the month, is engaged in the worship of God, recitation of the Qur'an, Nawafil and Ibadat with the guidance of their Sheikh. As, It is stated in the Qur'an al-Hakim:¹² "وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا" (And these are they who spend the night in prostration and standing before their Lord.) In another place in the Qur'an, he said for these people:

" نَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ."¹³

(Their sides (at night) are separated from their beds; they invoke their Lord with fear and hope and they spend out of what We have provided for them.) Allah Almighty said:¹⁴ " وَ اذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَّ اَصِيلاً وَّ مِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَّ سَبِّحْهُ لَيْلاً طَوِيلاً." And remember the name of your Lord morning and evening. Prostrate to Him in the middle of the night and glorify Him in the long night.)

This has been going on in the monastery of Sarajia Sharif for over a century. The seekers of the Hereafter listen to three Para, s verses of the Holy Qur'an all night in Taraweeh and after every four rak'ats Hazrat Shaykh-ul-Mukarram meditates. In this way, the prayer ends at three o'clock in the night and in the last ten days, then number of devotees increases. Sahar and Iftar for all the devotees are arranged from the anchor of the monastery and tea is served every two times.

Introduction of Mashaikh Monastery Serajia

1: Hazrat Khawaja Maulana Abu Al-Saad Ahmad Khan (may Allah have mercy on him) 2: Hazrat Khawaja Maulana Muhammad Abdullah (may Allah have mercy on him). 3: Hazrat Khawaja Maulana Abu Khalil Khan Muhammad (may God have mercy on him). 4: Hazrat Khawaja Maulana Abu Saad Khalil Ahmad Hazrat.

Maulana Khawaja Abu Al-Saad Ahmad Khan

Mianwali's Union Council Bakhra (where the Chashma Barrage was built in 1971: 66) is owned by the great and noble landlord Malik Musti Khan, the great son of the Rajput Talukars, "Ahmed Khan" and "Abu Saad" Born in 1297 AH / 1880 AD¹⁵

Before giving birth to the gospel

Maulana Ghulam Muhammad Bakhrawi was an elderly man living in Bakhra. Allah Almighty had given him mystical insight and insight. When Malik Musti Khan used to pass through his dera and go to his lands, Hazrat Maulana Ghulam Muhammad Bakhrawi had instructed his disciples and servants that when Malik Musti Khan passed by, they should put them in a cradle and lead them to the road. And in this way the two would meet and discover goodness and ask for goodwill. His servant was once surprised and asked Hazrat Maulana Ghulam Muhammad, Malik Musti Khan is a worldly landlord and why do you respect and welcome him so much. Maulana Ghulam Muhammad Bakhrawi said with great compassion, "You don't know. In fact, I respect the guardian behind Malik Musti Khan." Yes, when Malik Sahib passes by here, I feel this Wali Kanwar and his fragrance, and I am compelled to pay homage to this great being who will soon appear in the world of possibility.¹⁶

Hazrat Khawaja Ahmad Khan (may Allah have mercy on him) received his early education of Qur'an and his training in a home environment with very high values. Allah (swt) had endowed him by His grace and bounty at an early age with special intellect and abundant taste and passion for acquiring knowledge of religion.¹⁷ He became interested in learning Arabic, sciences and arts and joined Hazrat Maulana Ata Muhammad Qureshi's seminary in Mouza Silwan (Mianwali) and read the first books of grammar (sarf-o-Nahv) Later, he joined the teaching circle of Hazrat Maulana Sultan Mahmood Known as Maulana Bandialvi Mianwali Madrassa and continued his education here till Arabic medium.¹⁸

Journey to India for completion of knowledge

After acquiring the popular sciences from Bandhial, he turned to India. In order to quench his thirst for knowledge, he initially entered the Madrasa Shahi Muradabad, studied there for some

time and then went to Kanpur, he read here books on grammar, logic, philosophy, literature, meanings, jurisprudence and commentary here and completed the knowledge of Hadith along with reading jurisprudence from eminent scholars like Hazrat Maulana Ahmad Hassan Kanpuri 1322 AH / 1904 and Hazrat Maulana Obaidullah Bakhrawi.¹⁹ In this way, he completed the rational and transferable sciences and in addition to the popular sciences of Arabic and Persian, he also enlightened his blessed heart with the light of Qur'an and Hadith and returned home after graduating in the month of Dhu al-Hijjah 1313 AH / 1896.²⁰

Study and completion of Sufism

Hazrat Maulana Abu Saad Ahmad Khan (may Allah have mercy on him) contacted Hazrat Khawaja Muhammad Usman Damani (may Allah have mercy on him) in Musazai Sharif district of Dera Ismail Khan (1314 AH / 1897AD) for the acquisition of esoteric knowledge after completion of external sciences as per written order.²¹ By attending the service of Hazrat Sheikh, the noble Naqshbandiyya Mujaddidiyya dynasty began to make progress and access to Wilayat-e-Sughra was granted. It is to be clear that Hazrat Khawaja Ahmad Khan During his student days attached with Hazrat Syed Pir Lal Shah Quds, Danda Shah Bilawal Khalifa Hazrat Khawaja Muhammad Usman Damani (may Allah have mercy on him) allegiance and engaged in zikhr-o-aowrad. After the death of Hazrat Khawaja Muhammad Usman Damani, Hazrat Khawaja Maulana Siraj-ud-Din (may Allah have mercy on him) (1333 AH / 1915 renewed his allegiance. After completing all the stages of Sufism, his Shaikh Siraj-ud-Din exalted him in the four chains (Naqshbandiyya, Qadriyah, Chishtia, Suhrawardiyah) with the great caliphate and absolute permission. He was allowed to bless the Taliban (searchers) of truth to be bestowed upon him with his bounty and blessings, and he appeared in his ancestral home of Mouza Bakhra and became the authority of creation²². In the last part of Omar Mubarak (his life), many physical ailments occurred and at the age of 63 years, 12 Safar 1360 AH / 1941, he passed away in a state of meditation. Allah Almighty granted him two sons Khawaja Muhammad Masoom and Khawaja Muhammad Sadiq and four daughters. He had 33 caliphs.²³

2. Hazrat Khawaja Muhammad Abdullah (may God have mercy on him)

Salimpur, a village in Jagraon Tehsil, Ludhiana District, East Punjab, India, was inhabited by a middle-class Araaein family, who was looked upon with respect for his piety, virtue and moral virtues. The people of this family were simple farmers Who used to fill their bellies and cover their bodies with the halal earnings of their arms and due to his pure goodness, they were respected in general and in particular dear to every heart.

Happy Birth and Early Education

He was born on 22 Rajab 1322 AH / 5 October 1904AD in the house of Mr. Noor Mohammad.²⁴ At the age of six, his father sent him to a nearby mosque to study the Qur'an. Thanks to Rabbi, he will soon be able to memorize the six kalmaaz, the techniques of prayer, the surahs and Duas to be recited in prayers. He entered the primary school of Saleempur in 1911 and studied in the same school till 1916.²⁵ He entered the middle school of Qasba Soodi district of Ludhiana on April 4, 1916 for the purpose of studying up to middle school. And successfully obtained the middle school degree in 1919.

Interest in religious education

Occasionally a good-natured religious scholar used to visit his mosque. His special compassion and encouragement to learn theology drove him out of school and came into the madrassa. He started his religious education with Maulana Muhammad Ibrahim Saleem Puri and continued his education for two years at Azizia Madrasa, Ludhiana and for some time at Madrasa Arabia, Amratsir. He acquired knowledge in four years in 1927.²⁶ During the educational stay at Darul Uloom Deoband, he used to go in the service of Mufti Aziz-ur-Rehman (may Allah have mercy on him) and received the education of Sufism. From beginning, he had a tendency towards sincere Sufism with the acquisition of knowledge.²⁷ Mufti Aziz-ur-Rehman (may Allah have mercy on him) had pledged him, allegiance to NaqshbandiyyaMujaddidiyah method as Allah Almighty was to take the task of propagating and publishing the NaqshbandiyyaMujaddidiyah series from him.

Wedding: After graduating from Darul Uloom, Sha'ban-ul-Mu'azzam 1345 AH / February 1927, his father got married.²⁸

Commitment to learning wisdom /medicine

After getting married, the family and parents became concerned about earning a living. During their education, it was learned from Maulana Maghisuddin Shah that Maulana Hakim Abdul Rasool is a well-known physician in Sargodha who also teaches this art. Therefore, HazratAqdas decided to make wisdom and medicine a means of livelihood and set out for Sargodha.²⁹

Second Pledge of Allegiance and Arrival of Serajiya Monastery

Maulana Hakeem Abdul Rasool was one of the devotees of Hazrat Maulana Khawaja Ahmad Khan (may Allah have mercy on him). When Hazrat visited him, he saw Maulana Muhammad Abdullah Ludhianvi for the first time. He asked Hakeem Sahib about him and after the information he said, "he would not be seen to become a doctor, but you should continue to teach him so that his passion may be fulfilled."³⁰ Shortly after this incident, Hazrat Maulana Muhammad Abdullah along with Hakim Sahib came to the service of Hazrat Khanqah Sharif in 1927. He said to Hakeem Sahib. "You should recite your wisdom to Maulana Muhammad Abdullah as soon as possible because after that I have to recite my wisdom to him and recite poetry."

چند خوانی حکمت یونانیوں ___ حکم ایمانیوں راہم بخوان --

how long will you continue to teach Greek wisdom medicine? Also read the wisdom of the believers.

When Hazrat Maulana Muhammad Abdullah heard this poem from the blessed tongue of HazratAqdas, his taste in medicine became cold. he returned back to Sargodha, and informed Khidmat-e-Aqdas about his condition through a letter. On this HazratAqdas wrote a letter to Hakim Sahib that as Maulana Muhammad Abdullah's medical education has been completed, send him to the Serajiya Monastery. Then he came to the Serajiya Monastery and came so that he remained here forever and received spiritual blessings from his spiritual teacher for fifteen years.³¹

Khilafah and succession

Hazrat Maulana Khawaja Abu Al-Saad Ahmad Khan (may Allah have mercy on him) had nominated him as his successor in his blessed life, even though Sahibzada Muhammad Masoom

was present among his sons, but this divine trust required competence rather than inheritance, because Allah says:

"إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا"³²

Surely, Allah commands you to deliver trusts to those entitled to them.

According to this order of God, his Sheikh bequeathed to him the management and administration of Khanqah Sharif.³³

Death: After a short illness, he passed away on 27 Shawwal 1375 AH / 7 June 1956AD. In this way, he adorned Musnad Irshad for 15 years, 8 months and 15 days. He leaved behind a daughter and a son, Maulana Hafiz Muhammad Abid (may Allah have mercy on him) and ten caliphs.³⁴

3: Shaykh-ul-Mashaekh Hazrat Maulana Khawaja Khan Muhammad

Hazrat Aqdas Khawaja Khan Mohammad's (may Allah have mercy on him) Great horizons personality appeared on Musnad Irshad. Every moment of his life was spent in the service of Deen Matin. Using his God-given abilities, he not only informed the believers and friends in the circle of intention about the purpose of life, but also kept it in mind and urged his colleagues to do the same. He always strived to connect the creatures with Allah and never turned any human being away from the mercy of truth, but taught his intercessors the love of Allah and His beloved Prophet Muhammad (peace be upon him). The vast majority of his followers are publishers and practitioners. He has been beloved and accepted in all schools of thought of Muslims.

Birth and early education

He was born on 14 February 1916 in the house of Hazrat Khawaja Muhammad Omar, Mouza Khola, Mianwali District.³⁵

Hazrat Qibla Khawaja Khan Mohammad studied at Lower Middle School Khula Sharif till six and then Qayyum Zaman became the target of Hazrat Saad Ahmad Khan and visited Khanqah Serajia and his religious and spiritual training began. He entrusted the teaching of Holy Quran to Hazrat Maulana Pir Abdul Latif Shah. He read the early books with them. Later, read Persian poetry and prose and only non-fiction books with his Sheikh Hazrat Maulana Muhammad Abdullah Ludhianvi. Later, he entered Darul Uloom Aziz Tehsil, Bhairah, District, Sargodha to complete his Arabic education.³⁶

For three years he read books up to the middle level under the supervision of well-known scholars of the Bagui family. Later, he visited Jamia Islamia, Dabhel, Surat District (India) to quench his thirst for knowledge. Here, he read Mishkat Sharif, Jalalain, Hidayah, Maqamat Hariri and other books. Then he visited Darul Uloom Deoband in 1943 for further studies. He completed his studies in Tafsir and Hadith there. He set his educational steps by sitting in front of eminent teachers of his time.

Teachers

Khawaja Sahib made educational trips to the famous madrassas of India and Pakistan and benefited from the great teachers of that time. A list of them has been prepared by the author 'Mere Khalil' in these words. "Hazrat Maulana Muhammad Abdullah Ludhianvi, Hazrat Maulana Abdul Haq, Maulana Qasim Hazarvi, Hazrat Maulana Pir Abdul Latif Shah, Maulana Naseer-ud-Din Bagvi, Hazrat Maulana Zahoor Ahmad Bagwi, Hazrat Maulana Hafiz Abdul Rahman Amrohi, Maulana Badr Alam Merthi, Maulana Muhammad Yusuf Banuri, Maulana Muhammad

Idrees Sukrodhvi, Maulana Abdul Aziz Kaimalpuri, Hazrat Maulana Aizaz Ali, Hazrat Maulana Ibrahim Baliawi are notable.³⁷

Allegiance and the way of conduct

Hazrat Khawaja Khan Muhammad swore allegiance to Hazrat Maulana Muhammad Abdullah Ludhianvi. Hazrat Maulana Abdullah SajjadaNasheen spent 16 years of his life in the service of Serajiya Monastery. HazratLudhianvi taught him all about the modern curriculum. Three times he recited MaktoobatHazrat Imam Rabbani Sheikh Ahmad Sirhindi. At the same time, he also read Kunz al-Hadiyat, MaktoobatHazrat Shah Dehlavi, MaktoobatMasoomiya and Hazrat Shah Abu Saeed's Hidayat-e-Talibeen. Praise be to Allaah. By the grace of Allaah, no one will be found in the world except Khawaja Khan Muhammad, who has the complete inner knowledge of modern science. Hazrat Khawaja Khan Muhammad of Serajia Monastery was blessed with the blessings of both Akabir-e-Majaddia and on June 7, 1956, he was crowned on the throne.

Due to his day and night hard work and sincere desire, continued to forget the chain of directions. In order to make it a perfect disciple and a complete combination of Sheikh, he continued to forget the series of directions. Remembrance, recitation, daily routines of meditation and then all kinds of service to one's sheikh, arrangements including all the accessories of all the guests in the monastery, purchase of anchor food and groceries, travel with the murshid, Heat, cold, sunshine, rain, morning and evening, day and night engagements. Not only is it difficult to give a practical example of his struggle in this age, but it is also difficult to understand it. Made him a replica of his mentor.

Khilafah of four consecutive and seven consecutive series

Murshid Kamil, when he did not see the longing of his special disciple being fulfilled, made him a companion in the journey of Hajj and went to the Holy Land and blessed him with more blessings. Which has been mentioned by HazratNaqshbandiyya in these words. "When he has completed the NaqshbandiyyaMujaddidiyah series, Hazrat Maulana Muhammad Abdullah Ludhianvi after Asr prayers on the occasion of Hajj in Haram Sharif gave him four series (4) NaqshbandiyyaMujaddidiyah (4) Qadriyya (4) Chishtia (4) Sahar WardiaKhilafah was granted. In addition to this, he also surpassed the caliphate of Qalandar Madariya and Kabrawiyyah³⁸.

Deputy Qayyum Zaman's successor

The great monastery was founded by Abu Saad Ahmad Khan and made it one of the best training centers in his life. After this, his successor Khawaja Abdullah paid his respects to the monastery and thus the rumor of the monastery of SerajiaNaqshbandiyya spread throughout the Islamic world. When his successor was Hazrat Khawaja Khan Muhammad, the third caliph, and he was mentioned by AllamaTalut in these words. "On 27 Shawwal 1375 AH, 7 June 1956, Hazrat Naib Qayyum Zaman Hazrat Maulana Abdullah passed away. After the burial, in the presence of the great caliphs in the general assembly, he swore allegiance to Hazrat Khawaja Khan Muhammad with the consent of a large number of caliphs. As the Supreme Being, Masnad-e-Irshad of Khanqah-e-Serajiya was able to flourish and then the fame of his bounty and blessings spread all over the world."³⁹

Hazrat Shaykh-ul-Mashaeekh Khawaja Khan Muhammad (may Allah have mercy on him) during his 54 years ascension to the monastery of Serajiya the extent to which it is expanded is obvious to the whole world. The blessings of the Serajiya Monastery and the expansion of the NaqshbandiyyaMujaddidiya dynasty spread to all continents of the world during his time and the

number of his followers and devotees exceeded millions. He made the great goal of propagating and disseminating religious knowledge. Hazrat Imam Shah Waliullah MohaddessDehlavi (may Allah have mercy on him) and Shaykh-ul-Hind Maulana Mahmood Al-Hassan He made the great goal of promoting and disseminating religious knowledge his mission. He carried forward the mission of Hazrat Imam Shah Waliullah MuhaddithDehlavi (may Allah have mercy on him) and Shaykh-ul-Hind Maulana Mahmood Al-Hassan (may Allah have mercy on him). He has always patronized and encouraged madrassas. Thousands of madrassas under his supervision continued to progress in the publication of sciences and arts, here are some of them: 1. Darul Uloom Kabirwala Khanewal District. 2. Madrasa Qasim-ul-Uloom Faqirwali 3. Madrasa FurqaniyaKohati Bazar Rawalpindi 4. Madrasa Osmania Workshop Mohalla Rawalpindi 5. Madrasa Serajia Fort Abbas 6. Darul Uloom MujaddidiManki Sharif 7. Madrasa Sadia Khanqah SerajiaKandian District Mianwali.⁴⁰ (39) In Hayat-e-Mubarak, a two-storeySaadiya University of Arabia was built and affiliated with Wefaq-ul-Madaris Multan Pakistan and now a modern library has been set up on the upper floor of the university.

Death

Hazrat Khawaja Khan Muhammad (may Allah have mercy on him) departed from Dar-e-Fani to Dar-e-Abadi on Wednesday, 20th Jamadi-ul-Awla 1431, according to 5th May, 2010 at 8:15 pm.⁴¹

World Council for the Protection of End of Prophethood

In 1974, when Hazrat Maulana Muhammad Yusuf Banuri (may Allah have mercy on him) was made the Ameer of the Majlis, he was appointed as the Deputy Ameer at the request of Amir Mukarram. He also traveled all over the country and spread the message of the Majlis. In 1977, Hazrat Khawaja Khawaja Maulana Khan Muhammad (may Allah have mercy on him) was appointed as the Amir of the Majlis. In which the prohibition of Qadianiyyah Ordinance 1984 was issued by which Qadianiyyah was prevented from using Islamic rites. Also, their preaching and preaching activities were banned. Hafiz Ludhianvi writes ... In connection with the movement for the end of prophethood, he rendered valuable services as a leader and took several practical steps to suppress this fitna. Beautiful struggle of Hazrat has exposed the horrible face of this group. The government has declared them as non-Muslims and has fulfilled a great demand of the Muslims. Most of his time passed away in travels. Hazrat attends the annual gatherings of Madrassas and the meeting of the end of prophethood and prays with his prayers. He has traveled to the United Kingdom, the United States, Kuwait, Dubai, India, and Bangladesh on a mission to protect the end of prophethood.⁴² He patronized Jamiat Ulama-e-Islam in the political arena till the end and he was the leader and mentor of every religious party and movement in Pakistan. He enjoyed equal status and popularity in all walks of life.

4. Hazrat Maulana Khawaja Abu Saad Khalil Ahmad Damat Barakat-e-Alia:

Happy Birthday

He was born on 7th Rabi-ul-Awal 1379 AH / 10th September 1951 in the monastery of Hazrat Khawaja Khan Muhammad (may Allah have mercy on him). He is the second son of Hazrat.⁴³

Education and Training

He started his education and training in the religious and spiritual environment of Khanqah-e-Serajiya. Read Taleemul Islam and early Persian books from Hazrat Khawaja Khan Muhammad. Read the complete Persian grammar book from Hazrat Maulana Abdul Rahim Bahawalpuri and Maulana Allah Yar whose are teachers of this Madrasa. In 1970, he studied at Jamia Bab-ul-Uloom Kahrora under the patronage of Hazrat Maulana Abdul Majeed Shaykh-ul-Hadeeth. He studied at Rashidia University, Sahiwal from 1984-1982 and completed his religious education. Among his teachers are Maulana Muhammad Yasin Sabir, Hazrat Maulana Muhammad Abdullah Raipuri, Maulana Mukhtar Ahmed. Al-Mazahiri and Hazrat Maulana Muhammad Siddique are included.⁴⁴

Khilafah and succession

His line of allegiance was with his father, the honorable Shaykh-ul-Mashaeekh Hazrat Khawaja Khan Muhammad (may Allah have mercy on him) and he continued to acquire knowledge and spiritual knowledge from him and all the places and destinations received with his special attention.⁴⁵ Two days after the demise of Hazrat Khawaja Khan Muhammad, on May 7, 2010, in a solemn gathering, the five great caliphs of Hazrat Khawaja Khawajagan unanimously granted permission and caliphate in the Naqshbandiyya Mujaddidiya dynasty and announced his succession. And all the caliphs and associates renewed their allegiance to him.⁴⁶

CONCLUSION

The circle of intentions of the shaykhs of the monastery of Sarajia Naqshbandiyya Mujaddidiyah has spread from the people to the scholars and the modern educated class. Thousands of students in the country and abroad have benefited and are benefiting from the esoteric training by joining the path of truth seekers. And this monastery became a source of inner reformation for millions of people. The founder of Serajiya Monastery, Hazrat Maulana Khawaja Abu Saad Ahmad Khan (may Allah have mercy on him) has beautifully used all means and resources for the betterment of the external and internal sciences and has made it such a unique, cosmopolitan and universal institution, which at one time seems to be playing the role of a standard university of science and art. From where a pleasant and serene environment is available for the study and research of important and precise issues of the religion of Matin and an ideal religious seminary is also established in the same monastery of Sarajia. Where the sciences of Qur'an and Hadith and other arts are taught. And on the other hand, this monastery is a distinguished and unique training ground for spiritual education and spiritual purification and esoteric self-cultivation, esoteric morality. Where people from all walks of life, like great scholars and common people, are adorned with inner training and morals.

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